## ADVENT SERMONS.

Tweed and Others Criticised from the Palpit.

Congress Advised to Oust Back-Pay Grabbers and Credit Mobilier Champions.

LYRIC HALL

No Thanks to God, but to Ourselves. Utopianism no Chimera—The Panic, the Ring Frauds and Tweed in the Penitentiary—The Threatened War with Spain-Sermon by the Rev. O. B. Frothingham.

Mr. Frothingham preached at Lyric Hall yesterday morning to a very large congregation on the subject of "Causes of Congratulation." The first Thanksgiving, he began, took place in New England about 250 years ago. The small band of Pilgrims, wishing to regale them-selves, sent out a little body of men in search of game. It was successful. They cooked it, eat it and feasted with the Indians, and gave thanks to God. The quaint old historian tells us that "from that day to this there has been no dearth of food in New England." We think of Providence at most times, not when things go well, but when things go ill. Let a single star drop from its place and the heart of civilization would be shaken. These

PILGRIM FATHERS were always on the outlook for something from God. They were thankful that their little bark should have been allowed to come safely to the shores of the New World, that they were not pinched up by the winter's cold, that they could find corn to eat, that their lives and property were spared and that the wolves and bears did not eat them up. All of this seemed pure mercy to them, All the Pilgrims were educated in the Old Testament. No science was familiarly known to them, consequently they thought of the ever-present Deity. Believing in their own unworthiness, is it surprising that they should give thanks and live in an atmosphere of gratitude? Of one thing we are satisfied, that God gives us nothing unless we earnit. God hever gave a finished implement, not even to the savage his rude hatchet. Providence does not even furnish the rawest material. Even the ground must be mixed with sand if it is too rich, and with manure if it is too poor. We speak of the American being an inventive people. They are no more inventive than other people. It is simply the result of the necessities of their position. They would not do unless driven to it by THE SPUR OF DESTINY.

Instead of thanksgiving we have mutual congratulations, not in a spirit of triumph, but in an humble, earnest spirit, as men who have come through immense difficulties with barely saving their lives. We tell of our defeats and gains, and congratulate each other that we have gained so much. Thanksgiving comes at about the close of harvest time. The primary cause of thanksgiving was for the bounty of the earth. The time is coming when all people will be sure they shall not starve. The numbers of the poor in modern society are rapidly diminishing. A foreign princess, on hearing how starved the people were, said:—"How unaccountable, when there is so much to eat!" She had never known what it was to want bread. The poor are better fed and clothed now than they ever were before. They are, at least, members of society. Their purpose is noble. We have great cause to are always on the outlook for something from God. They were thankful that their little bark

ing to do with it. This thing which we call the property of the party THE RING FRAUDS

were committed by men who knew no better. Is it not a source of seli-congratulation that we are getting control of these elements. We have lately achieved a great triumph. Here was a knot of men who controlled votes enough of the people to secure all the lucrative offices. They had the prestige of power. There was a spell about these men, and they held the community bound. To find a judge noble and fearless enough to convict the chief offender and disgrace him with a common punishment was a triumph of public spirit and of humanity. If that wretched and fallen man who was carried to the Penitentiary on Saturday, had been sentenced for one year the victory would have been just as complete. We have secured a respect for justice which is worth a great deal more than money is worth to us. Speaking of the grounds for congratulation, can a preacher be silent, remembering what occasion there is now for congratulation on the prospective peaceful termination of the threatening difficulties between our government and Spain, growing

ont of THE VIRGINIUS MASSACRE.

That the government has been so discreet is an occasion for profound congratulation. It is not war against stupid, priest-ridden Spain we want, it is war with the inhumanity of one of her richest colonies, and the restoration of something like order. If not war, an honorapie peace. However much men achieve they are still servants of the Supreme. We do not co-operate with eternal laws but stand with bowed heads in the presence of our Maker.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH The Jesuit Mission-Rev. Father Tissot, S. J., on Holy Communion-Conseciation of New York to the Sacred Heart—Remarks by Rev. Dr. McGlynn.
The Jesuit mission, at St. Stephen's, which was

commenced last Sunday, has been, so far, a great success. During the past week the church was crowded to its fullest capacity at the instructions and sermons given by the good fathers. Yesterday morning an immense congregation was present at the high mass, which was celebrated by

Rev. Father Tissot preached an instructive ser-

Rev. Father Tissot preached an instructive sermon on the Holy Communion. He told his hearers THE INEFFABLE LOVE
Of Jesus for poor failen man. Our Lord, not satisfied with dwelling on our altars, has given Himself to be the food of our souls. Father Tissot then drew a vivid picture of the analogy between communion and our daily food. Communion bears the same relation to our soul that food does to our bodies. Food is the principal support of animal life. Without proper food the body grows weak and feeble. In the same way in the spiritual order, if we do without or stint the soul of its food it languishes and, if kept too long without its food, it dies.

languishes and, if kept too long without its food, it dies.

We are a fallen race and need help from above. That help is grace. Our Lord earned it for us and, although He might have annexed it to any formula He pleased, He selected the sacraments. In the sacrament of the Blessed Eucharist He is Himself the bearer of His grace. This remedy is placed within the reach of all. If we do not avail ourselves of it, we act

LIKE A HUNGRY MAN

Who refuses food, or a drowning man who turns away from the hand stretched out to save him. When on the great day the condemned shall plead their weakness, our Lord can ask them, "Did I not give you the sacraments and among them My body and My blood for the strength and nourishment of your souls?"

your souls?"

In answer to the question, "How often ought we to receive the Holy Communion?" Father Tissot stated that in the earlier times all Catholics heard mass and received communion every day. The "Catechism of the Council of Trent." says that the soul, like the body, should have its daily food. Generally speaking, young people require this spiritual food very often. A young man, living in a large city like this, cannot preserve the life of his soul without frequent communion. If he did he would be

he would be

A MORAL PHENOMENON.

The preacher then stated that the moral world is going back to what it was before the Christian era, that vice is nowadays popular and that it would be well to adopt the practices of the early Church, especially prayer and the irequentation of the sacraments, by which alone Christianity changed and sanctined the pagan world.

Father Tissot strongly advised weekly communion, and explained that it was not necessary for the weekly communicant to go to confession every week; that one confession would do for a month's

communions uniess, indeed, the person faits into mortal sin.

After the post communion Rev. Dr. McGlynn read the pastoral letter of Archbishop McCloskey and the bishops of New York, in which the patronal feast of the United States, December 8, is appointed for the consecration of all the churches, chapels, religious institutions, &c., in the province, to the Sacred Heart of Jesus. He then urged his hearers to hearken to the invitation of the Most Reverend Archbishop and Right Reverend Bishops, and told of the great grace that was knocking for admission to their hearts. He besought them to open their hearts to God's grace, and thus anticipate the eternal dwelling of God in their souls, which is the chief happiness of the blessed in heaven.

CHURCH OF THE HOLY SAVIOUR. The Second Coming of Our Lord-Sermon by Rev. M. A. Carter.

At the usual time the Rev. M. A. Carter preached on the gospel of the day, on the last judgment, being the first Sunday in Advent. He entered into a long dissertation on the mysteries of this life, and especially into the prosperity and com-forts of the wicked and workers of evil deeds, and the trials and many difficulties that continually be siege the good during their long career in this life. and which, he said, was a deep mystery. David and which was surprised at it; he found it too hard for his contemplation that God should leave the wicked to prosper and his servants to be cast down, revited and dishonored, and such was the inquiry in every age of the world till the present. If we only take the trouble to examine a little into them we will find them to be destined for such individuals from eternity, and hence the decrees of God must be fuililed. But they would be pleasures instead of trials if they were borne in the proper spirit; in that meek and patient spirit which our divine Saviour came to establish among his followers. To those who bear them as they should light and consolation will come from Zion hill. Those only who conform to these ruies and produce the fruits of Christianity and do so firmly and resolutely, will God reward when He comes to judge the world in rightedusness; and to meet his reward then, he must now do what the word of Him or the Holy Bible, who will come then in His glory, commands him to do at present. That is he must take up the law of God and perform his action by it or be up to its standard, he is not to be a mere passive spectator of what he reads in it or hears from the ministers of it. After dwelling for some time upon our Lord's coming and the reward of the elect, he entered into the discussion of the uncertainty of His coming. Where is the promise of His coming; sath the prophet. It is upon the page of God's Holy Word, and anyone reading it will find the promise to be clear and certain; but when He is to come we know not; that is known only to Himself, and He did not reveal it to us, and in not revealing, too, we find His wisdom to be shown forth to us. The world has been anxiously awaiting His coming for over 4,000 years, and His saints have sighed for it. Our Lord will come like a thief in the night, but it matters not when He comes to the righteous; their night will be changed into a glorious day if they love God for a short time, but it will be a night that will seal the doom of the wicked and ungody. The uncertainty of His coming solaced them in all their trials; it was a stimulus to every difficulty. All we have to do is to be prepared for it. It was the intention of God that we all should be ignorant of the time in which He will come—the aposities and prophets, as well as the rest of markind. He kept it wrapped up in an oternal mystery, not to be disclosed eternity, and hence the decrees of God must be But they would be pleasures instead of trials if they were borne in the proper spirit; in CHURCH OF THE PEOPLE.

Discourses by Several Clergymen at the

Inauguration of a New Church. Yesterday afternoon, in Central Hall, was inaugurated another church in the City of Churches under the ministry of Rev. Hugh O. Pentacost. The meeting was fully attended, many of the principal clergymen of Brooklyn and New York being present. Addresses were delivered by Rev. J. Halsted Carroll, D. D.; Rev. Theodore L. Cuyler, D. D.; Rev. E. P. Ingersoll, Rev. C. F. Deems, of the Church of the Strangers, New York; Rev. J. T. Duryea, Rev. J. Hyatt Smith, Rev. J. M. Buckley, D. D., and the Rev. George F. Pentecost, of Boston. On opening in opening this hall for religious services he deemed it imperative that there should be a place of religious instruction in the heart of Brooklyn,

peculiarly adapted to the needs of the mass of people. To produce such a place was his purpose. The seats should be to all, and the about he neglecuniarly obligations. What is seen must be green freely. The house would be used as long as God permitted for the purposes of a union meeting for Christian workers, and in the evening for religious services. He hoped to be able to organize a church in which the Bible shall be the only rule of faith, and each man's conscience his only guide. I am sware, said he, of objections which are and will be raised against t, and I deem it necessary to make one statement. I believe in creeds, but only as being personal helps, and no man has any right to force his creed on another.

Therefore, while I hold my belief strictly, I would grow who is the same liberty unreservedly. Any grown who them he shall be the christian of the contract of the stranger on the contract of the contract of the Stranger on the contract of the Strangers. When men make plans God generally smashes them to pieces. The Church of the Strangers was not planned, but came about in a very simple manner. I came to North Manner of the Strangers was not planned, but come and the contract of the strangers was not planned, but came about in a very simple manner. I came to North Manner of the Strangers was not planned, but came about in a very simple manner. I came to North Manner of the Strangers was not planned, but came about in a very simple manner. I came to North Manner of the Strangers was not planned, but came about in a very simple manner. I came to North Manner of the Strangers was not planned, but came about in a very simple manner. I came to North Manner of the Strangers was not planned, but came about in a very simple manner. I came to North Manner of the Stranger of the Stranger of the Church of the Stranger of the Stranger of the Stranger of the

or the people put me out. If I am thrust out, I am only thrust out of one of the sects.

THEY OANNOT THRUST ME OUT of the Church of Christ. The terms of membership here are no broader nor narrower than they are in the invisible body of Christ.

"Some Advice to Congress"—Stirring Dis-

ST. PATRICK'S CATHEDRAL.

Sermon by Archbishop McCloskey-The Mystery of the Incarnation and How to Obtain Salvation Through Christ-

There was a very large congregation present at the high mass services yesterday at St. Patrick's Cathedral. The sermon was delivered by Archbishop McCloskey. He first read the pastoral letter signed by the several bishops relating to the consecration of the archdiocese to the Sacred Heart of Jesus on the 8th inst. The subject of the said that the sacrifice daily offered up on the altar was nothing more nor less than the perpetual and constant manifestation on earth of THE INEFFABLE MYSTERY OF THE INCARNATION OF THE LORD,

because there truly and really His divine nature and humanity are present—present to receive the homage of our adoring love and affection—present to receive our prayers, ay even present to become united with our souis—to become our bond of strength, our source of life and our source of eterstrength, our source of life and our source of eternal salvation. As that humanity is inseparable from His divinity, in honoring the sacred heart of Jesus we honored God himself; the honor we showed to that sacred heart was indicated in the sacrifice offered up on the altar. Thus in cherishing this act of devotion, and as it grew stronger in the hearts of the people day by day, Catholics gave evidence of a true love of God—a manifestation of love especially to be fostered at the present time—in the time of Advent. No better preparation could be made for a proper reception of the body and blood of Christ in the sacrament on Christmas day than AN EARNEST AND PURE DEVOTION TO THE SAGRED

be made for a proper reception of the body and blood of Christ in the sacrament on Christmas day than

AN EARNEST AND PURE DEVOTION TO THE SAGRED IN A BEARNEST AND PURE DEVOTION TO THE SAGRED THE SA

having erected this house of God in this metropolitan city.

THE BANDING TOGETHER OF CATHOLICS
for this purpose would be a blessing to God. On
every side of us in this great city we beheld every
day grand buildings arising, some of them, no
might say, erected to the worship of man himself—
to subserve his own comforts. National buildings
of magnificent proportions were being erected,
and yet, if they glorified men and human institutions, how much grander was the idea of helping

to erect a temple dedicated to the honor, not of man, but to the worship of God.

The right reverend preacher then closed by exhorting the congregation and Catholics generally to make their offerings generously and cordially towards the erection of the cathedral. By doing so God would bleas them, and, when the building shall have arisen, he said, in all its grandour, the hearts of all would be rejoiced with a gladness blessed of heaven, and blessings thricefold would come upon them and their children through generations and generations to come.

CHURCH OF THE DISCIPLES.

This World a Dream and the Other a Reality-How to Live in One for the Other-Sermon by the Rev. George H. Henworth.

Mr. Hepworth announced no subject for his ser mon yesterday morning, but his text was:-"And thou wilt cast all their sins into the depths of the sea." A man, when he is in a thoughtful mood, seems to himself to be a very insignificant thing. As a single unit of a vast aggregate he sinks into comes enlarged, increases His boundaries. There is a King of the universe, and He has made all that we can see. He is the law, for His wish is law. One would think, to look on some men, however, that they were the owners of the planet on which they live. Man, to be sure, when measured with the man of a thousand years ago, or with the barbarian of to-day, is a giant. There is little wonder that he speaks of himself as but little lower than the angels. But, on the other hand, as he reflects on the omniscience, omnipresence and omnipo-

the angeis. But, on the other hand, as he redects on the omniscience, omnipresence and omnipotence of God, he must fall prostrate before that religion which reveals the Almighty and contess that he is nothing. God's love to him must call for a return; yet, strange to say, men are so interested in this world that they half the time forget the one to come. This world is a dream, the other is a reality, but it would seem that the contrary were true. If an angel, led by curlosity, should poise himself above our world, would he not be surprised to see that to most men this world is a SOLID, HAND FACT, and the one to come a dim, shadowy possibility. Now, the business of the thoughtful is to study, not how he shall have his own way, but to study the design of the Almighty and to carry out that design with all his might. Who can doubt that there is a definite plan in God's mind, and that we are units of a great aggregate? Now then, if God dreamed a dream it is not for us to contravene it. Let us remember that we have no abiding place here, but above, that we are not rebels to the Lord, but His soldiers. God never makes a mistake. Others judge me from their own imperfect nature; not so with Him. He sees things just as they are; never, never with hate, but always with a desire only to see good. As we can look into a watch and see the movements of each spring and wheel, so God can look into us and see our every thought and motive. What is God's object? It is that we should graduate out of this primary school of our existence to the life beyond the stars. Not a whit can we exalt God, but He can exalt us. His only desire is that we should use our schoolbooks and opportunities. But how strange it is that we misinterpret Hispurpose! You might as well close your blinds, bandage your eyes and swear that there is no light. And yet we do get at cross purposes with God. Did you ever try to teach a dog? Well, the poor animal understands your punishment just as much at first as some men do religion. It is cold and seems to have noth

Religion and the Bible are to dispet this glamour. In consideration of our thoughtlessness it is wonderful that God should be so ready to accept us. We deserve from God nothing: we may receive from Him everything. Did gold, culture or power ever permanently satisfy any one? The heart is the thing after all. These outward trappings are nothing unless beneath the purple of the king there is a kingly heart, God's smile shines around

course by the Rev. Henry Powers. A large and very intelligent congregation gathered at the Church of the Messiah, Park avenue and Thirty-fourth street, last evening, to hear the pastor, Rev. Henry Powers, give "Some Advice to Congress." The introductory service was of the most interesting character, and the choir, which is recognized as one of the best in the city, never appeared to greater advantage. The preacher was a the best of spirits, and was listened to throughout in a manner that must have been extremely

In beginning his discourse Mr. Powers remarked that he did not suppose that his voice would be heard at Washington and heeded there. His reason for giving this advice was that ours is "a government of the people, for the people and by the people," and that, therefore, what the people

neard at Washington and heeded there. His reason for giving this advice was that ours is "a government of the people, for the people and by the people," and that, therefore, what the people desire and say their servants at Washington should transact. He took this occasion for speaking, bocanee Congress was to assemble on the morrow, in the midst of grave complications at home and abroad, and at a moment when the public consolence had been quickened by the greatness of the commercial disasters, the stringency of the money market, the successful issue of THE RING PROSECUTIONS and the danger of foreign war. The preacher declared the situation to be critical, if not to the life of the nation, then certainly to the party in power, and also as regards the best interests of the country in the immediate future.

The first item in Mr. Powers' budget of advice was that Congress should address itself immediately, and in a proper spirit of generous patriotism, to the matter of its own reorganization. It must purge itself of corruption and all suspicion of it; mist surrender its back pay, give back seats to those who were connected with the Crédit Mobilier frauds and clear its two halls of all schemes of public plunder. The people have demanded so much as the condition of their renowed confidence, and will be satisfied with nothing short. Also the business of the session must be entrusted in committee to faithful and competent men; not to those simply who have worked for the powers that be capetience in public affairs and open session, the conduct of the money of the string of the powers that be capetience in public affairs and open session, lot congress, lot the bab be experience in public affairs and open session, lot congress, and let no mean party jealousy stand in the way of the honor of the nation and the will of the people. Then, in enfering next upon the business of the session, lot Congress attend immediately to the session, lot Congress attend immediately to the session, lot Congress, and all that can be done by w

SEVENTEENTH STREET METHODIST EPIS COPAL CHURCH. "The Lesson of the Recent Convictions

in Our Courts."
The Rev. W. H. Boole preached last evening in Seventeenth street Methodist Episcopal church from the text. Job xxxvi., 17-"But Thou hast fulfilled the judgment of the wicked." He began his sermon by stating that this world is not ruled by chance, and no man's destiny is decided by a single throw of the dice. There is an unalterable law, inflexible in its demands, irresistible in its results, which governs everything. This law obtains in the physical and the moral world, whether men acknowledge it or not, and it holds in the moral sphere just as irresistibly as it does when it regulates the circling of the planets. In the New Testament we find the same law that was in force in the Garden of Eden in these words:—"Whatsoever a man soweth that shall he also reap," If a man scatter a handful of rye in a field be cannot expect wheat to sprout; and if he sow thisties he need not be surprised to see his ground overrun with vile weeds. There is the same law with regard to sowing and reaping in moral things. Actions and character are the seed; consequences and destiny the harvest. No result comes by chance in a man's il o. Every man is an orbit around which circumstances revolve. But no one is compelled to act in a certain line; that would be the movement of machinery. A man is led by his desire, and it is for good of cvil. When the builet organes through a heart we say the man woo fired the shot is a murderer; but he was a murderer; but he was a murderer; but no did not not sake sim. He was a murderer; but he was a murderer; but on the total to take sim. He was a murderer when he left his home to cross the threshold of that woman, whose house was above the portais of hell. When a man fills the cup of his iniquity, when his breath is like the taint of a pestitence, God starts the machinery that will bring the man to punishment, be seen that will bring the man to punishment, or going to do about it?" Even then God was oasting his nets about him; for God has said, 'Though hand join in hand the wicked shall not go unpunished," God always waits and abides His time. He waits until men have gutted themselves with the fruits of their iniquity and then He strikes. He applies the sickle of His wrath when the cvil has grown up into a harvest. The history of this nation; is an exhibition of Divine Providence. We have been greatly favored of heaven, and yet in the last rew years we have demonstrated that we did not deserve such blessings. Let us glean a few facts, leaving the nation and omning to the city of New York, the first city of the Continent. Its history for two or three years back is any happiling; it has been a stage, on which have bee that was in force in the Garden of Eden in these words:-"Whatsoever a man soweth that shall he also reap." If a man scatter a handful of rye in s

COLLEGIATE CHURCH.

Supernatural Christianity Not Yet Outgrown-Sermon By President Noah

Porter, of Yale College, President Noah Porter, of Yale College, delivered ast night the first of the special course of sermons in the Collegiate church, Fifth avenue and Fortyeighth street. His subject was "Supernatural Christianity Not Yet Outgrown." The audience was very large, and the vast, noble edifice was

from the First Epistle of St. John, v., 5. There were some people who said the personal Christ must give way to the imaginary Christ for the future. They said that faith in miracles would soon pass away. They, however, as true Christians, contended that in the past as in the future, the moral power of Christianity lay in the faith in Christ as a supernatural and historic person. The evidence had become more and more convincing that Christianity was not outgrown, and that it had even become more and more manifest in the progress of culture and intellect. Man must be conscious of the knowledge of his necessities, of his duties to overcome the struggles of this life. But this was not enough. Man also wanted inspiration. He himself believed in a Divine Person, who lured him on to love and to achieve what was good and noble in the world. This was what the apostic meant to say and this was what the preacher meant to demonstrate. The progress of science and art had not made Christianity superfluous. Despite all the progress of modern times life was the same bitter conflict, fraught with passionate disappointments. Life was substantially the same and the world was still full of temptations. Temptations and passions were lurking everywhere. The blandishments of literature and all this wonderful witchery of science only enhanced the necessity of Christianity. The jealousies of literature were none the leas mean and despicable because the language was exquisite and refined, and the strifes of science were as noisy and undignified as the brawls in a fishmarket. Sorrow still lived. The certainty of death and its darkest horrors were not diminished because life was more joyful than before, and they had surrounded themselves with comforts of which people in former times had had no idea. What meant the almost abject faith of so many scientists in the power of one mighty despot; What did it all mean but that men even here must obey and believe in a person? What meant the irantic cry of so many writers who denied the existence of God, for heroes and for hero worship? They all acknowledged that it was necessary to acknowledge a person whom they must look up to and admire. There was but one person in all the universe that must be They, however, as true Christians, contended that in the past as in the future, the moral power of Christianity lay in the faith in Christ as a supernatural and historic person. The evidence had become

ST. ANDREW'S CHURCH, HARLEM. Opening Services at the New St. An-

drew's Church Yesterday-Remarks by Bishop Potter.

About a year ago the community was grieved to lear of the destruction of St. Andrew's church by fire. For many years it had stood upon the corner of 127th street and Fourth avenue. In grounds around it slumbered two generations of its people, and the lofty trees on either side almost obscured the church from view. winter the little church was burned to the ground. The congregation learned the news with mingled sorrow and delight—sorrow because they had veneration for the old house and its associations; delight because the catastrophe afforded them an opportunity to build a more substantial edifice. Only time enough to have the plans drawn intervened between the burning and beginning of the new church. It was decided to build the church further down the street, instead of on the old site. To do this it was necessary to remove several of the graves and vaults, which was done, and excavations for a foundation immediately began. From this time forward the work was pushed without intermission or cessation, and in a manner, as was seen yesterday, worthy of the object. The exterior of the church is not at all imposing, nor its general outline pleasing. The interior—the essential parthas been done to perfection. What looks clumsy and awkward on the outside of the building is explained on entering. The space and nave look very small—an effect produced by the neculiar plan of the church. It seems to have been the idea of the architect to produce this effect, and, if such be the case, he has succeeded admirably. The acoustic arrangements have also received the attention of the specificet, and if such be the case, he has succeeded admirably. The acoustic arrangements have also received the attention of the extreme back of the church. It is impossible to here give a detailed description of the cdiffec; suffice that in its internal arrangement it is equal to any church of its size in the city. The inaugural or opening services yestorday were very imposing. Bishop Potter was present, and after the Rev. Mr. Draper, pastor, read the lessons, his reverence delivered the sermon. Previous to the Bishop's remarks Mr. Draper stated that the workmen who had been employed on the building were present to Join with the congregation in giving thanks for the competition of the church. The congregation learned the news with mingled sorrow and delight-sorrow because they

church.

In his remarks the Bishop commended the congregation for the zealous manner in which they had prosecuted the work of building the new church. One short year ago, said he, you were virtually left without a house to worship in, and now you are beneath the roof of an edifice which you yourselves have raised and which is in all ways more beautiful and imposing than the one consumed last year. After other congratulations and instructive words the Bishop closed his remarks, and the services came to an end.

PLYMOUTH CHURCH, BROOKLYN.

Mr. Beecher on Ecclesiastical Organizations-Judaism and its Practices Pregion in Harmony with Nature and Not Opposed to It-Dangers from Hierarch-

Mr. Beecher preached yesterday morning a sernon having reference to the progress of Christianity as affected by ecclesiastical organizations. He selected for his text the seventeenth verse of the fifth chapter of Matthew-"Think not that I am come to destroy the law or the prophets; 1 am not come to destroy, but to fulfil." He said:-The Jews give an idea of God's laws of the most narrow and contracted kind; in fact, it was not the law of the universe or the race, but had been based and found its fullest expression in the law of Moses. Whatever more there was they were ignorant of, and whatever was proposed to them they were suspicious of. Christ taught them that He came to define the law, to fill it out to a fulness, and that this was not destruction, it was augmentation, that it was to be giorified and it was to establish it. We know that the Jews so interpreted the old Testament Scriptures as to make themselves an exposition of divine favor for their law and universal spread. It is worth while considering whether or not Christians have not failen into the same mistake; whether they have not run their theologies into almost the same narrow groove, and whether they have not put the Church where the Jews put Palestine. Are we not supposing that the progress of the Divine kingdom is a universal spread and expansion of the visible Church, and to present an interpretation of the Divine truth or something separate from the great curse of nature? This error is tworldd. In giving to the Church, just as the Jews did to their nation, the principles which were taught for another object, another design; making it to be not permanent, and not absolutely instrumental of the character shown and designed, but to making it, to all intents and purposes, a glorious design and consummation—not the invisible sum of the whole moral power of the world, and the education of mankind, but the objective organism, filling organized space, another general faith of the world, absorbing all power into itself. So we have the impression of the Christian people in their relation to-day presenting an extraordinary visible organization and the interpretations of Christian truth, which had been handed down from period to period. The excessive organization of the Romish Church has taught the world to look upon the Church as really and literally an empire, organized and devised. Although by the philosophy of the Protestant Church it is reported to have a living Head, it remains of the universe or the race, but had been based and found its fullest expression in the law of

Protestant Church, as an empire, in the imagination of

THE COMMON PROPES.

The effect of all this was to make religion to be something not comprehended within the bounds of nature, and that the religious development of the age was something special in itself and interjected into the course of nature. The tendency of all this teaching was to raise an opposition to nature, so as to destroy and degrade it. The apostles, after laboring for 40 or 50 years, saw very little done. The fact was that Christianity was not designed to spread by miracle or by divine interference. Every man's improvement is a history of trials and progress. The restrictions of the kingdom of Christ are loving and sweet. The nobleat part of a man's nature is the religious nature. Mr. Beecher then traced at length the history and effect upon Christianity of ecclesiasticel organizations, the object of which organizations has been to bring men into control and for the development of their moral nature, and closed by showing that the true development of Christian life was a working in harmony with the great laws of nature that govern man in his progress through the world, and that this was the burden of the teaching of Christ,

TWEED'S PRISON HOME.

The Great Culprit's First Sunday on Blackwell's Island.

He Is Sick and Suffering-"Cell No. 34, Second Tier" - He Eats Prison Fare and Sleeps on a Canvas Cot - No Indulgence - Will He Live!

William Marcy Tweed, ex-Supervisor and ex-State Senator, a man whose wealth is said to be several millions, and who had up to two years ago possessed more political influence and patronage than were ever before held by one man in this metropolis, had been just 24 hours in Penitentiary convict garb when a HERALD reporter yesterday afternoon stepped upon Blackwell's Island to learn how the fallen man endured his changed mode of

It was a matter not easy of accomplishment to obtain access to the prison isle yesterday, but when the reporter had procured the necessary authority and landed from a small bont, a temporary officer, attached to one of the institutions, volunteered to conduct him to the residence of the Warden, Mr. J. S. Liscomb. On the way to the Wardeh's house, over the neat walks and past the grim, gray, loopholed walls of the Penitentiary, which was already closed for the day, the officer sald:-"I suppose you have come to learn something

about Mr. Tweed. I hear the old man is sick to-day—they say it's inflammation of the bowels and that he'll very likely go to hospital. I guess it goes pretty hard with him." At this time, walking along by the prison wall,

the sounds of voices, singing sacred songs, were very distinct, issuing from the windows of the central part of the Penttentiary.

"There's church service going on there," said the guide. "The hospital is up there in the top of the building."

A little further desultory conversation passed

and at last the Warden's house was reached-a neat-granite building some 800 yards from the north end of the Penitentiary. The reporter was admitted in a few moments and conducted to a sitting room, where was seated the gentlemanly Warden and a friend. Apologizing for his intrusion and stating the object of his visit-to inquire as to Mr. Tweed's general health and condition, the reporter was asked to be seated, and in reply to his inquiries the Warden said:—
"Mr. Tweed is about as well as could be ex-

pected under the circumstances, to-day; but he complains somewhat of a sort of diarrhocal affection and of a headache. It is not exactly a consequence of his being brought here, as he stated to me that he was subject to it more or less; but I suppose it has been aggravated by the change."

"Has the prison physician been in attendance

on him?" asked the reporter.
"Oh, yes. It is not deemed of a very serious nature, though, so far. He was affected in the same way while in the Tombs, and brought medicine here which his physician had prescribed. That medicine, of course, was taken from him under the rules, and the prison physician prescribed ion him." rejoined the Warden. "Are all prisoners confided to your charge obliged

to submit to the full prison regimen?" asked the reporter. "For example, is it absolutely incumbent that Mr. Tweed shall sleep upon a prison bed and eat the prison rations? Could you permit him to have a feather bed, his own bedclothes and food of his own selection, prepared at his own expense, If he desire it?"

"It is, under the prison rules. If it is varied for one it must be varied for all who can afford it. We have a number of prisoners here, members of families possessing means and reputation, but

families possessing means and reputation, but
they all conform to the same rules as the poorest
convict on the island."

"Might not Mr. Tweed have his own bed and
selected diet upon the recommendation of a physician" asked the reporter.

"He might have, upon the recommendation of a
physician—that is, oh the advice of our own physician—the prison physician," was the Warden's
response. "But the assumption is that his health
would be in peril where that was requisite, and
instead of letting him have those accommodations
in his cell, which is not contemplated by the rules,
he would be transferred to the nospital. His
present illness is not considered of a very sorious
nature, however, unless it should grow worse,"

"Have you seen Mr. Tweed to day, Warden?"

"Yes. He appeared to be in tolerable spirits,
considering his condition, he did not appear to
be nearly so depressed and troubled as he was on
Saturday evening. He was quiet and had very
little to say,"

"Has he been out to-day or taken any exercise
in the corridor of the prison? Do you allow prisoners out on Sunday?"

"Yes, he has been out. That is, he has been out

oners out on Sunday?"

"Yes, he has been out. That is, he has been out of his cell, passing through the corridors, &c."

"Are his meals served to him in his cell?" continued the reporter.

"Oh, no. All the prisoners eat in the dining room. He takes his meals with the rest. Where there are so many prisoners it is impossible as well as impludent to make distinctions of that kind."

"Oh, no. All the prisoners eat in the dining room. He takes his meals with the rest. Where there are so many prisoners it is impossible as well as impludent to make distinctions of that kind."

"Has he attended any religious service to-day in the prison?" Inquired the reporter.

"No, he has not," replied the Warden. "He has got his Bible and a number of other books in his ceil though, and I believe he has been reading some. His son William also called to see him this morning and remained with him some time."

"Does the scattence of a prisoner, condemning him to confinement here, also imply that he shall perform what is known as "hard labor?" asked the felopitor.

"It does not," answered the Warden. "That is only implied in the sentence to a State prison. There is, of course, a certain amount of hard labor performed here by the prisoners. Indeed, all the grounds belonging to it is done by convicts. There are a good many employed in the prison alone. They do all the cooking; the meat and bread are out by them; they keep the prison clean, make fires and do all necessary chores, and do the washing also. In addition to this they make the clothing and do repairs, and outside of the prison there are a number employed in laying out, grading and repairing roads. You may have noticed, too, that some distance above here, on the east side of the island, men work at quarrying. That stone is being got out to grade and pave the roads, and they are also building a sea-wail there."

"Then now is such labor imposed if it is not implied in the sentonce, Mr. Warden?" asked the reporter.

"It is imposed by virtue of the prison rues and discipline. The people never contemplated that several hundred men should be kept here; doing absolutely nothing, and being led and clothed and attended to at the public expense. They do all the necessary work of this department of the public institutions on the island. The only service not performed by the prisoners is that of the keepers."

"Well, then, there are no workshops here in which mechanic

four or four and a half feet wide. Their height is somewhere about six feet eight inches, or seven feet."

"Those are decidedly small quarters for so large and fat a man as Mr. Tweed," interpolated the reporter. "They are much smaller than the cells in the Tombs, are they not:"

"Yes, considerably smaller. The cells in the Tombs are longer, wider and lotter—I think about nine feet long and nearly six feetwide," replied the Warden.

"What is the bed and bedding allowance of each prisoner?"

"The bedstead is a small iron framed cot, with a canvas bottom drawn tightly over the frame. No mattress of any kind is allowed, chiefly because they afford prisoners opportunities of concealing weapons or implements of escape, and they have sometimes set them on fire. The canvas bottom is quite springy, however. Then there is a small pillow allowed and three good heavy blankets."

"And the prisoner may put all the blankets over him or all under him?" queried the reporter.

"That is in his own discretion," replied the warden. "He is not obliged to use them at all if ne does not choose to do so, or he may get all the comfort out of them that he can."

"I certainly do hink, Mr. Warden," resumed the reporter, "that the punishment in Mr. Tweed's case will be one terrible to bear, and, while there is probably no one inclined to question the real justice of the finding and punishment of the Conrigations.

CONTINUED ON NINTH PAGE.